

THE NEW HYMNAL A CRITIQUE

By Edward A. Hansen

"Sing to the Lord a new song . . ." Now that a number of our churches have received their shipments of the long-awaited new SERVICE BOOK AND HYMNAL, many of us will be singing some new songs, as well as old songs, to the Lord.

Together with worshippers in many other Lutheran churches across the land, we will be singing new hymns and learning new ways to worship. It will be some time before we can evaluate the new Liturgy in fair perspective, with its two settings and permissive variations. It is evident that both bouquets and brickbats will be thrown before it becomes firmly established among us. This review will be concerned only with the second part of the book, The Hymnal. Offered here are a few random selections only, not an exhaustive analysis.

We Will Enjoy It

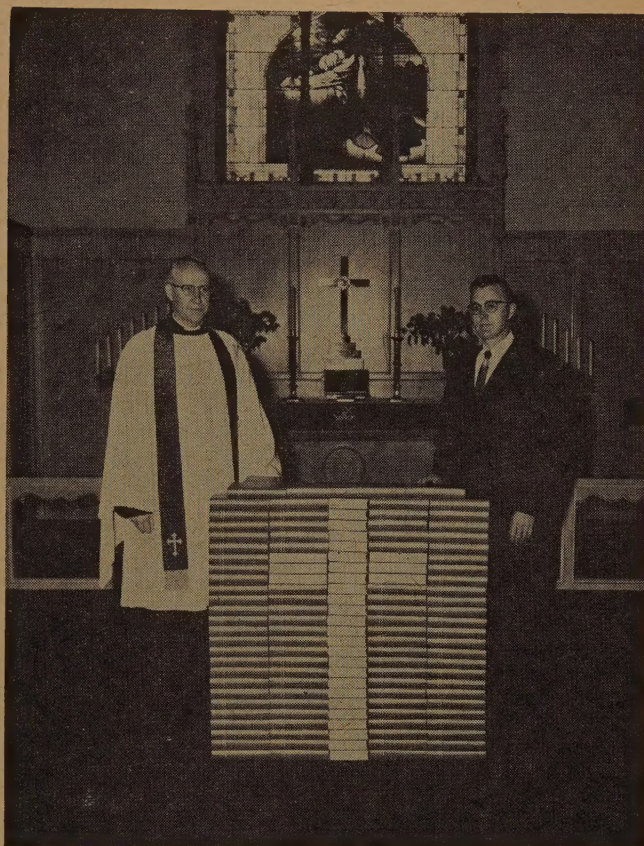
I think we will enjoy the new Hymnal. It will be something like attending a church convention after merger takes place. We will see some old friends there and greet them gladly. We will also see many new faces—people we do not know before, and we may hesitate a little in becoming acquainted with them. Some of the old friends will be wearing different suits and dresses, but we will still recognize them.

We find about 192 hymns from our present HYMNAL in the new Hymnal. In other words, about 42% of the hymns in the old Hymnal are being used in the new Hymnal.

Some of our familiar hymns are dressed a bit differently with a new melody, or slightly changed time, but they are still the old favorites that we have loved and lived with. There are many fine new hymns which we will enjoy. When the introductions are over and we really get to know the new hymns.

Hymns Are Like Friends

Hymns are like the friends that we have on this earth. There are some people who are our best friends, and we like to be with them often. Some friends we enjoy to go along on a picnic. Some we like to be with while attending a concert. Some people were with us on sad occasions, other people shared our happy times. There are some souls who have very few friends, and don't want to make the trouble to learn to know any new ones, when old friends are taken away. It is the same with our hymns. Some we like better than others. Some we have known from childhood, and they have become a part of our lives. Some suit our spiritual needs at one time, some at another. All of our hymns have been written by some person who had an unforgettable experience with God, and expressed his hope or faith or trust or aspiration in words of music that have become a part of our church's heritage.



285 copies of the new SERVICE BOOK AND HYMNAL were dedicated and put into use at Main Street Lutheran Church in Hutchinson, Minn. on Pentecost Sunday. Pictured with Rev. Edward A. Hansen, pastor, is Henry Lewison, president of the congregation.

Our Synodical Hymn Heritage

It seems that our small synod was treated quite fairly, as far as the use of our hymn heritage in the new Hymnal is concerned. Some of us would like to have seen more translations of Danish hymns included. But in proportion to our numbers, we have our proportionate share. Pastor F. C. M. Hansen, UELC representative on the Commission, points out that 17 hymns are translations of Danish hymns. A few Danish melodies dear to us have also been included, notably by A. P. Berggren (Nos. 128 and 456—Second Tune) and C. E. F. Weyse (No. 299). It is strange though, not to find a single Pentecost hymn by Grundtvig—the poet par excellence of Whitsuntide!

The Hymnbook Format — Some Questions

There are some questions provoked about the technical side of the Hymnal. Why is no time signature used in any of the music scores? Is this progression—or retrogression? To be sure, the tempo and mood directions are helpful. It is also good to see the Amens included, according to a consistent rule, at the conclusion of hymns ending in prayer or praise.

Those of us accustomed to finding all the words of the
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News and Notes

DR. ETHAN MENGERS SUMMONED



Dr. Ethan Mengers, professor of Old Testament at Trinity Theological Seminary, which shares the campus of Wartburg Seminary, Dubuque, Iowa, died suddenly in his home Saturday evening, June 7.

Born December 12, 1898, in Philadelphia, Pa., he attended the University of Nebraska and Dana College, Blair, Nebraska, where he received his B.A. in 1922. He received his theological training at Chicago Lutheran Seminary, Maywood, Ill. and was ordained in the United Evangelical Lutheran Church on June 20, 1926. Additional work was taken at Iliff School of Theology, Denver, Colo., where he received the Th.D. and at Boston University, where he received his Ph.D. in 1957, writing his thesis on the topic, "The Idea of Creation in the Old Testament."

Before coming to Trinity, Dr. Mengers served as pastor of parishes in Kenmare, N. D. (1926-30), Denver, Colo. (1930-44), and Northfield, Minn. (1944-46). He was appointed to the Trinity faculty in 1946.

Dr. Mengers has contributed articles to *The Augustana Quarterly* ("Aesthetics and Theology," 1935), and *The Lutheran Quarterly* ("The Resurgence of the Old Testament," 1948; "Preaching the Whole Bible," 1953. He was editor of *The Little Lutheran* (1935-41), a synodical parish education paper, and has served on the Board of Trustees of Dana College and Trinity Seminary (1944-46), and on the Board of Directors of the Lutheran Publishing House, Blair, Nebr. (1949-52).

Surviving are his wife, Catherine; three sons, Paul Eugene of Seattle, Wash., Gerhardt of Wadsworth, Ohio, and Gunnar, U. S. Air Force, Parks, Calif.; one daughter, Mrs. Philip (Carol) Johnson, Clarendon Hills, Ill.; one sister, Mrs. L. C. Hansen of Blair, Nebr., and nine grandchildren.

Audubon, Iowa. Our Savior's Lutheran Church, Rev. Erhardt Nielsen, Pastor, received 29 new members on May 25. The pastor left June 3rd, for Jamestown, N. Dak. to attend the summer quarter for Clinical Training at the State Hospital. During his absence Pastor Lloyd Lorensen of Exira, Iowa, will take care of the congregation. The annual meeting of the Friendship Home Association was held June 3rd.

Selma, Calif. Rita Christensen, daughter of Pastor and Mrs. A. Husted-Christensen, was married to Gary Winston Self May 29th. Pastor O. V. Magnussen of Easton played the organ. Pastor Christian Justesen sang "O Perfect Love" and "The Lord's Prayer." There were 350 guests at the reception.

The Annual Convention

This issue of The Ansgar Lutheran goes into the mail June 19th as pastors, delegates and guests assemble at Blair for the 62nd annual convention of the U.E.L.C. We are fortunate to have the manuscript of the opening sermon by the synodical president in this issue.

We cannot bring any news of the convention before the next issue. We predict it will be a large convention. Blair generally draws many people. It is central for several of the districts.

We predict an almost unanimous vote for the merger.

We may be tempted to predict other things, but we better not. Wait till next week!

DR. WILLIAM LARSEN URGES LUTHERAN LAYMEN TO TAKE PART IN POLITICS

Christian laymen cannot expect their faith to be taken seriously if they fail to take active part in the affairs of their community and nation.

This observation was made in Minneapolis by the Rev. Dr. William Larsen of Blair, Nebr., president of the United Ev. Lutheran Church (UEL), speaking to the 14th biennial convention of the Brotherhood of The Evangelical Lutheran Church (ELC) Sunday June 15th.

"I am convinced that it is necessary for some Christian laymen to be active in political life," Dr. Larsen said to some 500 delegates of the ELC's annual auxiliary. "Our Father's business includes all of His creation, and the state belongs to Him. Every Christian man is also a citizen of the state and has his responsibility there. In order to be witnesses in the world, it is necessary to act in the world."

Dr. Larsen warned that even though a Christian layman prefers not to take an active part in politics, "he cannot escape some of the responsibilities of citizenship," and therefore is obligated to "be conversant with the ideological and issues of his community and nation" and be ready to present a considered Christian opinion.

"We will not be taken seriously unless we live by our Christian faith," he continued. "We are not responsible workmen of His Kingdom." This means, he said, "some of our own interests may have to be neglected for the one thing that is most important."

The UELC president urged the layman to "Recognize the worship of God as primary," warning that to live in a world where there are many gods that seek our devotion. "We are living in a time when almost everything has the stamp of religiosity, and we can easily become confused." This, he said, is why it is "of the utmost importance" to worship of God first.

NORTH DAKOTA-MONTANA DISTRICT CONVENTION

The North Dakota-Montana District held its 57th annual convention at the Pella Evangelical Lutheran Church of Sidney, Montana, June 2-3. Forty delegates were registered for business sessions. A good attendance was also prevalent at the devotional meetings. There were two outstanding speakers; namely, Dr. W. Larsen, UELC president, and Paul Johnsen, missionary to Japan. Other pastors who took part in the convention were from the North Dakota-Montana District, with the exception of Rev. Immanuel Johnsen of Redvers, Saskatchewan, Canada. Rev. Johansen brought a message to the meeting on the last day of the convention. The district pastors were Rev. Stanley Larsen, Sidney; Ejvind Nielsen, Westby; Rev.

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JOHN M. JENSEN, Editor
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ditorials and Comments

THE UNION TIMETABLE

The United Evangelical Lutheran Church assembled for its 62nd annual convention at Blair, Nebr., June 19-24, will vote on the proposal to merge with the American Lutheran Church and the Evangelical Lutheran Church. We have no doubt about the voting. It will be in favor of the merger with hardly one dissenting vote.

The negotiations of this merger go back to 1948, when our convention at Fresno, Calif., proposed that the five churches of the American Lutheran Conference negotiate the merger. Votes have been taken by the churches every two years since 1952. The final vote will now be taken. Our synod and the E.L.C. will both vote in June, the A.L.C. will vote in October.

The Joint Union Committee, nine men from each church body, plans and guides these negotiations. It has a timetable for the merger. Since The Ansgar Lutheran is mailed the date (June 19) of the opening of the convention, we feel that the Union Timetable from June till the new church is well on the way may be of interest. This timetable will be adopted together with the Constitution and the Articles of Union.

We omit what has already taken place.

1958

June through October

Conventions of the uniting Churches act on Convention Resolutions (see pages 189-193 of the **Report**). American Lutheran Church refers its action to its district conventions.

Conventions make necessary provisions for final conventions of the uniting Churches, prior to the date of the constituting convention.

Conventions arrange for the election of delegates to the constituting convention, or elect them.

October 1

Annual statement of assets and liabilities of all institutions is submitted to the Joint Union Committee for examination.

November

The several union committees make preliminary selection of first boards, commissions, and standing committees of The American Lutheran Church, to begin doing preliminary work under the supervision of the Joint Union Committee.

December

The Joint Union Committee designates a custodian of the Interim Expense Fund.

1959

Special fund-raising programs continue.

January 1

Each uniting Church pays one fourth of its share of the Interim Expense Fund.

April through July

District Conventions

1. The conventions of the districts of the American Lutheran Church ratify the basic documents for The American Lutheran Church.
2. The conventions of the districts of the uniting Churches make necessary provisions for final district conventions and make preliminary arrangements for the nineteen constituting district conventions of The American Lutheran Church.

July 1

Each uniting Church pays the second one-fourth of its share of the Interim Expense Fund.

August through December

The first editor of "The Lutheran Standard" is selected. Prior to December 31, each board, commission, and standing committee meets for the purpose of organizing, electing its executive director, fixing his remuneration, and making plans for the future. These plans shall include preparation of budget requests for the years 1961 and 1962.

All boards, commissions, and auxiliaries of the respective Churches complete preparation of certifications to be submitted by the presidents of the uniting Churches to the Joint Union Committee.

September 1

The several Union Committees make final selection of the members of the first boards, commissions, and standing committees; and report their selection to the Joint Union Committee.

October 1

Annual statement of assets and liabilities of all institutions is submitted to the Joint Union Committee for examination.

November 1

Prior to this date boards and institutions having past commitments other than those specified in the Articles of Union shall give notice of them to the president of their Church, for possible certification to the Joint Union Committee.

1960

January 1

The president of each uniting Church submits to the Joint Union Committee the official certifications of his Church.

Boards, commissions, and auxiliaries submit budget requests to the Joint Union Committee.

Each uniting Church pays the third one-fourth of its share of the Interim Expense Fund.

Composite yearbook is published.

February 1

The Joint Union Committee submits the proposed budget to the uniting Churches.

March 1

Prior to this date, each board and commission will have completed its staff.

Executive directors begin their work.

The Joint Union Committee nominates members of boards of church-owned institutions, and of standing committees.

April 18-21

The uniting Churches meet in order to:

- (1) Adopt final Resolutions on Union.
- (2) Make provision for the uniting Churches to transfer their normal functions to The American Lutheran Church on January 1, 1961.
- (3) Take such action as is necessary for the continuation of their respective corporations, for the purpose of completing any legal transactions that may be required; or by resolution assign such transactions to the boards, commissions, and auxiliaries of The American Lutheran Church.

April 22-23-24**The Constituting Convention**

- (1) Receives reports from the final conventions of the uniting Churches.
- (2) Adopt the Articles of Incorporation of The American Lutheran Church.
- (3) Adopts the Constitution and Bylaws, and affirms the Articles of Union.
- (4) Elects first officers of The American Lutheran Church.
- (5) Ratifies the selection of members of boards.
- (6) Approves the budget for the biennium, 1961-1962.
- (7) Recognizes such financial commitments as the Joint Union Committee has previously approved.
- (8) Authorizes the Joint Union Committee to approve such financial commitments as need to be made between the date of the constituting convention and January 1, 1961.
- (9) Adopts resolutions applying for membership in the National Lutheran Council, the Lutheran World Federation, the Canadian Lutheran Council, and the World Council of Churches.

Articles of Incorporation are filed with the Secretary of State of the State of Minnesota immediately upon their adoption by the constituting convention.

April 28 to December 31

Boards of the uniting Churches act in consultation with the corresponding boards of The American Lutheran Church.

Joint Union Committee fills vacancies on boards of church-owned institutions.

June 5—Pentecost

Jubilee Sunday, beginning of Jubilee Year.

Each local congregation shall be urged to hold special services, noting consummation of the union, and its membership in The American Lutheran Church.

July 1

Each of the uniting Churches pays the balance of its share of the Interim Expense Fund.

July through October

Final conventions of the districts of the uniting Churches. Constituting conventions of the districts of The American Lutheran Church are held. Arrangements for these conventions shall be made by the president of The American Lutheran Church. He or his representative shall serve as convener.

Each district adopts its constitution and bylaws; and elects its officers and committees.

July through December

The presidents of the uniting Churches submit to the Joint Union Committee past commitments not covered by the Articles of Union. The boards, commissions, and auxiliaries of the uniting Churches make provision to complete their work and to transfer their normal functions to the corresponding boards, commissions, and auxiliaries of The American Lutheran Church on January 1, 1961.

All boards, commissions, and auxiliaries of The American Lutheran Church convene, and complete preparations to assume all work on January 1, 1961.

Congregations initiate any necessary changes in their constitutions.

October 1

Annual statement of assets and liabilities of all institutions is submitted to the Joint Union Committee for examination.

November and December

The Church Council holds its first meeting.

The Joint Council holds its first meeting.

December 31

Prior to this date:

The presidents of the uniting Churches bring their certifications up to date.

The transfer of all deeds and documents is completed.

Each Church provides its share of the Working Capital Fund.

The archives of the uniting Churches are placed in custody of the secretary of The American Lutheran Church.

All church periodicals of the uniting Churches cease publication as official church periodicals.

The boards, commissions, and auxiliaries of the uniting Churches terminate their work.

1961

January 1

The officers, boards, commissions, and auxiliaries of The American Lutheran Church take full charge of their work in the areas of responsibility assigned to them.

Official terms of office begin.

Publishing enterprises are consolidated under one management.

The Lutheran Standard, the official church periodical of The American Lutheran Church, begins publication.

February 1

The fiscal year of The American Lutheran Church begins.

1962

October

First General Convention of The American Lutheran Church is held.

Church News from here and there

MISSOURI SYNOD PUTS BRAKES ON FLIGHT TO SUBURBS

Encouragement and support of congregations which are staying in inner-city locations was voted last month at a meeting of the Home Mission Board of The Lutheran Church—Missouri Synod. The special resolution was designed to support those churches which are serving their community regardless of race or color, commented the Rev. William H. Hillmer, executive secretary of the Synod's Home Mission Board.

The group also urged the 32 District mission boards of the church to be "slow in purchasing the properties of congregations which are moving out." It was noted that occasionally a congregation, moving from the inner city to the suburbs, is lured in the flight from responsibility by a mission board purchasing the property. The new admonition would make such congregations think twice before moving, Rev. Hillmer said.

In areas where a local community is not adequately served by the church, District mission boards are urged to "invade" the area with an effective mission program, and erect or acquire suitable buildings if necessary.

REPORTS LENIN'S BOOKS OUTSELLING BIBLE IN ASIA, AFRICA

Lenin's books on Communism are now out-selling the Bible in Asia, Africa and in other parts of the world, Pentecostal missionary expert claimed in Vancouver, B. C.

The Rev. George R. Upton, national missionary secretary of the Pentecostal Assemblies of Canada, said that with the great increase in literacy and wide distribution of Lenin's works, the Bible can no longer be called the world's "best-seller."

He addressed more than 400 delegates from all parts of Canada attending the denomination's 21st biennial General Conference. The delegates represented 600 Pentecostal churches with about 130,000 members.

Mr. Upton said that a major challenge to the Christian world today is the "battle of literature." Only by a vast increase in Christian literature all over the world, he said, can we win the contest for men's minds and souls.

A committee of six ministers was named at the meeting to conduct a two-year study of the Pentecostal position on divorce and re-marriage.

SPUTNIK III USED AS PEG TO RIDICULE RELIGION

Communist publications in East Germany have used reports on the launching of Russia's Sputnik III to pour new ridicule on the Christian faith.

Typical was a squib in Young World, official organ of the Communist Youth Organization, which referred to the fact that the third Soviet satellite was launched on Ascension Day.

It said that "according to Luther, more than 19 centuries ago Christ flew to heaven. According to Tass (the Soviet news agency), Sputnik III did, too. And this time, it is clear the report is no legend."

Neues Deutschland, in a poem of similar content, said the peep-peep of Sputnik III was louder than any chiming of bells and heralded an "Ascension Day" of socialist coinage.

Other papers said the superior technology of the Soviet Union and her satellites in particular will finally remove the "legendary figure of God" from His throne and contribute to rid some elements of the population from their superstitious beliefs.

The Wrestler

By S. T. Eward

TAKING THE "T" OUT OF "CANT"

Robert M. Hutchins stated in a commencement address last year that the capacity to think is not necessary for a person to get through life. As evidence he noted that a moron is a person who cannot think, but who gets through life.

Because it is possible to get through life and to remain on the records of a congregation as a member without developing talents, there is a temptation to not use or develop them. Dr. Hutchins urged the graduates not to fill their lives with aimless and thoughtless activity or to sink into a "vegetable torpor."

A Philadelphia High School poll asked this question, "What would you do if you were given an extra hour each day?"

"Catch up on my sleep" was the most frequent answer. Another was, "I'd daydream." Another, "I'd devote the 25th hour entirely to eating." Some declared that they would improve the time by doing more reading. One said that he'd save up the hours and take a trip to Alabama. The prize answer was "I wouldn't spend it in school; that's for sure."

The ability to think, mental power, is a gift from God. The use of it is a real part of stewardship. The gov-

PARENTS CRITICIZED FOR MAKING CHILDREN'S LIFE EASY

In attempting to make life easier for their children, American parents are committing their "worst crime" against them, a New York University professor told a Unitarian May Week session in Boston, Mass.

Prof. Ethel J. Alpenfels said the nation can make some progress against juvenile delinquency "when we begin to attack the idea of parents having one set of values for themselves and another set for their children."

She said "our challenge is to become ourselves the models of what we want our children to be." Parents cannot "sidestep" their responsibility to teach their children "the qualities of moral character," she said.

LUTHERAN THEOLOGIAN URGES SUNDAY SCHOOLS FOR PARENTS

Minneapolis Minn. (RNS)—A Lutheran theologian has suggested closing down Sunday schools for children and having Sunday schools for the parents instead.

"We Protestants," said the Rev. Fredric Norstad, "have substituted the Sunday school for the teaching job that the parents ought to be doing at home."

"We ought to have a Sunday school

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ernment is working with the problem of how to engage the best scientific minds to serve the country and society with their talents.

The church, likewise, even more so, calls upon those who call themselves Christians to use and develop their mental powers for use by the Lord. The mind is to be used to glorify God. A scientific mind has a place in stewardship as well as every mind. Just as a person develops his body by exercise, so also the mind. By using it in the things of the church, it is improved for use in the church.

The mind can be used in discovering and developing more effective ways of doing the work of the church in this generation. To employ the mind or any talents with a purpose other than this is a misuse of stewardship. To neglect to develop talents is to be guilty of dereliction as Christians. To say, for instance "I can't teach" may be true only because of failure to develop talents. To develop our talents—whatever they are—for use in the church is a high form of stewardship.

Some of the effective workers in the church are this not because they have more talents than others, but because they have developed them.

The Church in Thanksgiving to Christ

By Dr. William Larsen, Synodical President

Our devotion and our study at this 62nd Annual Convention are centered in Paul's letter to the Ephesians which was sent to other New Testament churches and has also come to us. The first verses of this first chapter of Ephesians are a revelation of the blessings of the elect, that they should be "holy and blameless before Him." It is in Christ that we have "redemption through His blood, the forgiveness of our trespasses according to the riches of His grace, which He has lavished upon us."

On this occasion when the theme for our Convention is "Christ and His Church" we use for our text the first nine verses of the first chapter of Ephesians.

"For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints, I do not cease to give thanks for you, remembering you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him, having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, and what is the immeasurable greatness of the power in us who believe, according to the working of his great might which he accomplished in Christ when he raised him from the dead and made him sit at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come; and he has put all things under his feet and has made him the head over all things for the church, which is his body, the fulness of him who fills all in all."

Two important points are made in these nine verses. There is first a thanksgiving to Christ for the faith that He has bestowed upon His people and for the love which they have manifested toward all the saints. There is also, in the second place, a prayer for the Church, that the people may have a spirit of wisdom and revelation to understand more fully the glory of Christ and the inheritance in Him.

Reasons for Thanksgiving

I have entitled this sermon "The Church in Thanksgiving to Christ." We want to thank our Lord and Savior Jesus Christ for the faith that He has given to our people in the congregations of the United Evangelical Lutheran Church. For this faith we bow in deep humility and thanksgiving to God that He has bestowed this gift upon His people and that He has moved our hearts and minds to respond to His love. We must never cease to give thanks to God for the faith that through His Holy Spirit has come to us by means of His Word and sacraments.

Throughout our congregations during this past year our people have gathered in their sanctuaries in order to receive the comfort of the Gospel and to avail themselves of the promises of pardon as well as to be re-established and to be renewed in their faith.

We are grateful for the new people that have come into our congregations, for those who have made an affirmation of their faith and for those who have reaffirmed their faith in our Lord Jesus Christ. We are grateful for those who have been committed to our Lord in Holy Baptism and for those young people who have confessed their faith in their confirmation vows. For all the gifts we have received and for the manifestation of Himself to our people in Jesus Christ, the church bows in thanksgiving to God.

The church is grateful to God for those who have gone to

Dr. William Larsen, who presided at the 62nd annual convention at Blair, June 19-24, delivered this sermon at the opening of the convention Thursday evening. This is Dr. Larsen's second convention sermon since he became president.

the Church Triumphant to be with their Lord and Savior. We thank God for Dr. Ethan Mengers, who was so suddenly called from our midst, and for his faithful witness and scholarship in our theological seminary. Let us not forget those whom God has used in our church to testify to the saving power of Christ.

We thank God for the witness that has been committed to us that we may be able to be used as instruments whereby those who are living in darkness may be called by His Holy Spirit to enter into His marvelous light. We ask that we may continue to be proclaimers of His blessed Gospel in all communities where our congregations are established. The Church has been charged with the task of going to the ends of the earth and bringing the blessed Word to all people. We are grateful for the young men and their families who have been called into the field of world mission and we ask that they might be used to bring the love of Christ to Africa and Brazil. The Lord of the church has opened mission fields, and He has given the church the grace to respond to the prompting of His Spirit.

The church bows before Him in thanksgiving for the progress that is made in our home mission congregations for the zeal and the enthusiasm that characterizes our pastors, and for the prayers that have ascended to the throne of Grace in behalf of these congregations.

The church remembers with gratitude the men who this year are celebrating 50 or 60 years in the ministry. These honored servants of God in our midst have had opportunity to bring their witness to the loving Father of all men.

For the young men who are coming into the service of the church and have accepted calls and will be ordained either at this convention or later at another place we are grateful to God. We come before the Lord and in our petition before His throne of grace we ask that He might use them to bring the Gospel to their people.

Five pastors have made application to transfer from other Lutheran churches to become members of our ministry and to serve in the United Evangelical Lutheran Church. We welcome them and pray that the Lord may use them to the glory of His Name.

Faith and Love

There has been a manifestation of the faith which God has given to His people and there has also been a demonstration of love toward all the saints of His church. Love comes from faith, and love has been shown in the gifts that have come to all the missions of the church. Love manifested in the contributions that have been made home and foreign missions. Think of the demonstration of love in the contributions that have come from our people to the Lutheran World Action. Consider what we have been permitted to do together with other Lutheran churches in a place like Hong Kong where there are thousands of refugees, many of whom live in caves for the lack of better shelter. It is reported that over fifty percent of those over 14 years of age are afflicted with tuberculosis. Less than twenty percent of the males have steady employment. Through Lutheran World Action 8,300,000 pounds of used clothing have been gathered and distributed. One thousand refugees have been granted aid so that they might become self-supporting. Since 1954 free medical service has been given to 16,000 refugees. This is an illustration of what we have been permitted to do in one area of our globe-stricken world.

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IDE

by

SIDE

By Agnetä Stiller

Grandma Randers was sitting on the front steps of her cottage. To the west, the sun was slowly sinking to in a radiance of colour which so often accompanies Queensland sunset. Before her, in the garden, were her flowers: flox and sweet williams, roses and lilies.

However, it was neither the sunset, nor the garden, which ed her thoughts. Her vision seemed to pierce the of the sky. She was thinking of her other "home" e far off land, where her faithful partner had already now many years. How much longer would she have ait?

She was happy, she was content. But her working day over. And the world seemed to move a little too to her way of thinking. Oh, yes, it was right enough he young people: but she was too old to adapt her- Then the longing came for that other home, where any of her friends had gone before, where a tired would no longer be beset with the frailties of man- where there would be perfect rest, perfect peace all joy.

She thought of the long years since her husband, Hans, weakly spoken his last farewell. And her mind went over the many years they had shared life together.

She would like to visit his grave once again. Pity, it too far to walk—a few years back she would have out without considering the distance. Now she did dare. But she would like to take some flowers to place he grave, and see if the tombstone as an open book, ed wiping over.

Life, life was like a book. So much lived through, so which could be recorded. Like all books, there was tually the last page. Strangely enough, that page wasn't end in the usual accepted way—it was the beginning fuller, satisfying, and abundant life: the eternal life Christ her Saviour.

How different was life from the day, over forty years ago, Hans and she and their little ones had settled into first bush home. How she remembered the nights the blacks camped on the slope where now was the tery. They seemed to hold their corroborees there, easting and quarrels. At least, they never knew what noises meant, but fearful were the sounds which pene- d their little slab hut.

She must ask Janet, her granddaughter, to drive her to cemetery some day before too long. Why, there she coming now, riding down the road on her black pony, with Farmer, a blue-grey cattle dog at heel.

Janet was a tall, quiet girl of 18 years. With a wave of hand, and an affectionate smile, she pulled up at the gate. Quite often, after a day's work on the farm, she d come along for a half-hour's chat with her grand- er, just too see that she was all right, and for a short of companionship.

They did not get along in life.

They were placed side by side in the cemetery.

It made Grandma Randers chuckle.

A story by our Queensland writer.

Note some of the interesting Queensland expressions.

Janet could drive the family utility, so when Grandma wished to go anywhere, she was able to take her. It was not often the desire was expressed, but sometimes there was an old friend she would like to see again, or some sick person to visit and cheer.

"Any time it suits, Janet," her grandmother later said, "when they can spare you at home, I have been thinking how nice it would be if you would drive me to the cemetery, so I can freshen up Grandfather's grave."

"I'm sure they won't mind my taking you whenever you wish to go," was Janet's sincere reply. "Let me come for you tomorrow morning, after we have milked. It won't be so warm as in the afternoon."

And it was not long before Janet kissed her grandmother good-bye, promising to come in the morning.

It was still quite early, when they pulled up at the cemetery gates, the following forenoon, under a group of grand old native apple trees.

Together they walked to grandfather's grave. Nelly Randers carried a bunch of fresh-cut flowers, and Janet a billy of water and washer.

"No, Janet," said her grandmother, kindly, "I'll manage all right." So Janet left her at the grave to tend to it as she wished, and be alone with her thoughts.

To pass the time, she walked among the other graves, reading the inscriptions of those that had memorials, recalling to mind many a life story she had been told, or some account of this or that person. It was really an absorbing interlude.

At last it seemed time to go back to see if Grandma was ready to return, or was managing the cleaning all right. Having decided this, she stepped out quickly to the other end of the cemetery where was grandfather's resting place.

She pulled up with a jerk. She had been only 9 years old when Grandfather died, but remembered him quite well. Still death was a solemn thing. One was always taught to show respect for sorrow, but there was Grandma standing beaming at the freshly cleaned grave. It surely wasn't usual to see a person so bright in the presence of death's memories?

Janet's face must have clearly registered her surprise, for looking up, her grandmother remarked: "You may think it funny to see me chuckling, but I can't help thinking of poor Grandfather. There was one man he couldn't abide. I don't say he didn't have cause for his dislike, but I used to try to persuade him not to let it annoy him—just to overlook the unfriendly spirit he used to show. However, Grandfather didn't seem able to forget.

"He didn't exactly brood over the slights, yet now and then they would crop up when this man was brought to mind. They just couldn't hit it together—and, Janet, here they lie side by side!" And such a roguish smile covered her grandmother's face.

(Continued on Page 8)

"Accentuate the Positive"

Editor, The Ansgar Lutheran

Sir:

Christianity is a positive religion. That is, the religion of Christ is opposed to evil and supports the good.

A thought which is often expressed is that Christian preachers, writers, and teachers should be positive in their approach to life's problems. With this I agree. On the other hand, I must first hear a man define what he means by being positive before I will agree with him when he says that Christians should be positive.

If by positive he means that Christians should never say, No, I cannot agree. If by positive he means that spokesmen of the Christian religion should be cautious in speaking out against evil, ignorance, and error, I would say that to be cautious in this way is to be negative, not positive.

In preaching and teaching Christianity, whether by word of mouth or by the printed word, the preacher or teacher is faced with the problem of how best to lead people closer to the truth. How is this done? By eliminating what is not true.

Socrates, one of the most effective teachers of all time (albeit not a Christian) endeavored to bring people closer to truth by showing them what was not true. He freely admitted that no human being could know ultimate truth and that as ignorance and error was exposed for what they were, the witnesses or hearers would be a little closer to the truth.

Jesus Christ, who knew ultimate truth and wanted to show it to people during his earthly ministry, and in fact did show it to his disciples, also used the method of drawing people closer to truth by the elimination of ignorance and error. Ever so many of Christ's utterances began with the words, "Say not," — "Do not," —. Many of his examples were demonstrations of how **not** to believe or act. Jesus, knowing human inability to grasp the stark, naked truth in all its positive glory, took people step by step closer to the truth by showing them what was **not** true. In his three years of training disciples, he only rarely encouraged them, but constantly corrected them. Here was no John Dewey educational philosophy (though I know that we do not always do Mr. Dewey justice in ascribing the assinnity of modern education to him). Wrong was wrong and right was right. And for no other reason than this constant human wrongness, Jesus could not show them much about what was right until He had showed them what was wrong. It was human wrongness that stood in the way of revealed rightness.

Was Jesus negative in His approach? According to many namby-pamby modern theologians, Jesus must have been negative, for their definition of what constitutes a negative attitude is simply an attitude which is opposed to and points out that which is wrong—and this, Jesus was always doing during His earthly ministry. Witness the prophets of the Old Testament too. Witness the Ten Commandments.

In truth, Christian preachers, writers, and teachers find themselves with the task of pointing out error in order that souls may come nearer to the truth although never quite reaching it fully.

The crucified and risen Christ is the most ultimate truth unto which man can (through faith alone) attain. Yet even the atoning Christ is not revealed in all His glory. Man, in his present state is not a very positive creature. In describing things human, one cannot be very positive except as one can see Christ in man.

Therefore, if a preacher, writer, or teacher would be positive—in that he would draw people closer to the truth—he **must** show people what is **not** true, what is **not** good, what is evil, and why. Only in this way can the positive truth of Christ, in all its glorious contrast to man's negativeness, stand out for what it is.

Yours,

Scrip Sundry

SIDE BY SIDE

(Continued from Page 7)

That was all.

The other man lay in an unca for grave, just alongside. Who was, what was the petty or major noyance, Grandma never said.

But she did say: "Janet, the problems and discords, the pleasures and joys of life, all appear so vastly different in the presence of the grave."

"How short is life! How long eternity! If gossip, discord, jealousy could be viewed from the shadow of the grave, how often a more to ant view would be taken."

Grandma was still chuckling: "A there they lie, side by side."

CHURCH NEWS

(Continued from Page 5)

for parents to teach them again job that belongs to the home. some reason our Jewish friends have been able to keep more of that teaching responsibility in the home."

A professor at Luther Theological Seminary, St. Paul, Mr. Norstad, one of three Panelists at an institution on pastoral counseling for young people and their parents at the University of Minnesota.

Pointing to America's surpluses both money and commodities, Norstad said that increasing number of families—especially in suburbs—become "geared to a rising standard of living."

This, he said, leads to the need for two incomes and with both parents out of the home, contributes to partial abdication of their responsibility to teach their children morals and general standards of conduct.

MISSOURI SYNOD TO COOPERATE IN NLC SELF-STUDY

All congregations of The Lutheran Church—Missouri Synod will be urged to make a self-study of their progress to determine how well they are serving their communities, the Rev. William H. Hillmer, executive secretary of Synod's Home Missions Department has announced.

Developed by the National Lutheran Council the self-study program utilizes area maps, statistics on growth, projections, population characteristics and similar information. Missouri Synod churches are being encouraged to participate in the NLC program when such a survey is being conducted in an area.

The program of the congregation will then be pitted against the needs of the community to determine areas in which the program should be added, stepped up, or abandoned.

The self-study will apply to metropolitan and rural congregations it was explained. The study will

(Continued on Page 13)

A Forward Looking Church

A good congregation is forward looking. It lives by faith by day, yet it has great plans for the future. It plans to grow. It is wide awake to the opportunities of service to the community. It is the church's holy duty to be wide awake.

Too many churches suffer, because they do not want to make progress. They get so rooted in the past that they cannot see one inch ahead. This is completely out of harmony with Jesus, who says the church will go on, and that the gates of hell shall not prevail against it.

A good congregation must have plans for ten and twenty years in advance. Here we are thinking of large town and city congregations. Country churches must plan too. The changing methods of farming with larger farms may make some smaller churches say: We have served our day, now we must merge with some other country church. The coming merger in 1960 should be an encouragement to a number of such churches.

We are inspired to write these lines because of a 15-year editorial in the "Eugene Register" of Eugene, Oregon. It is a fine tribute to the forward looking spirit of the members of the Danebo congregation located on the outskirts of Eugene. The editorial mentions that the city of Eugene had a tough time to get land for recreational parks. Says the editor. "In Eugene we have an emergency! In progressive Danebo they are looking far ahead."

The editor goes on to say: "That leads us to some remarks about Danebo. It is one of the remarkable communities of the United States. For more than 40 years they have been looking ahead. When some of their pioneers first came into this area, many old timers laughed at 'those crazy landahoovians!' They took up flatlands out in the Amazon rainforest where the soil was wet and heavy and hard to handle.

"They drained the land. They improved it. They converted it into one of the most productive and profitable areas in the Willamette valley . . . Their people became leaders in the community. It was a community built around church and school and implemented by intelligence, industry and thrift.

"They had their troubles. We can remember the hot afternoon some 20 years ago when a sweeping prairie fire actually wiped out Danebo, taking both school and church. They built right back, and better than before. Their church with its glistening white paint and its neatly kept lawns has always been something of a rural showplace.

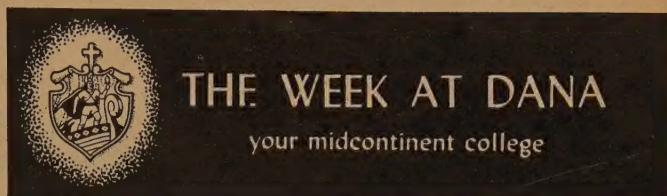
"Times change. Danebo is changing. It is becoming suburban. Danebo people, however, have determined that the essential character of Danebo shall not change. They have fought and dedicated to the future this park as a memorial to Dale Sorensen and Rodney Jensen, who died in the war. In their park they are developing gardens and an open chapel, and they intend to have playgrounds and a swimming pool—and they are doing all this as a community, with voluntary gifts of money and labor.

"Time will come when that 6-acre park in the center of the Danebo district will be 'a godsend.'"

We are told this park is a "godsend" right now. The people were forward looking. May we have a few forward looking people in every church!

The "Eugene Register" concludes by saying: "Danebo gives us an example, close at hand, of what a community can do.

Let these lines say to every congregation and every church member that if they look forward prayerfully, God will guide them and bless them with the will and ability to do.



1958 SOWERS AVAILABLE

Copies of the Dana College literary, art and music anthology the **Sower** are available by mail order. The anthology was first printed in the spring of 1942. At that time it contained only creative writing. Since then it has progressed to include work from the art department and original music compositions.

This year's **Sower** includes eleven prose works, seven original poems, five translations of Danish and Spanish poetry, two original musical compositions and seven pieces of art.

Hal Evans Cole Awards

Richard Brink, of Pender, Nebraska, received the Hal Evans Cole Award in art for his cover drawing. The Hal Evans Cole Award in music went to Camilla Watt of Buffalo, Wyoming for her original composition "Have Ye Not Known."

Joseph Langland Awards

The Joseph Langland Award in poetry went to Tom Christensen of Cedar Falls, Iowa, for two poems: "Mirror" and "What? Me Worry?" Chicagoan Harry Landbo won the Joseph Langland Award in prose for his short story "Worse Than Any Pain."

Works included in the **Sower** were selected from among many original works done by Dana students during the 1957-58 school year.

The editor of the 1958 **Sower** was senior Marlene Paulsen of Blair, Nebraska. Richard Brink was Art Editor, Melba Junker of Chicago was Associate Editor and Ellen Andrews of Blair was Business Manager. Professor Norman C. Bansen advised the group.

Copies of the 1958 SOWER are available from the Dana College Business Office. Price: 75 cents (\$.75). Please include \$.05 for handling and postage.

THE LUTHER LEAGUE

John W. Nielsen, Editor

STUDIES IN THE PSALMS

By C. J. Sodergren

The Sunrise Hymn

Psalm 19

"The heavens declare the glory of God; and the firmament showeth his handiwork" (v. 1).

Outline

- I. Creation declares the glory of God, 1-6
- II. The work of God reveals His grace, 7-11
- III. Prayer for this grace, 12-14

The three "words" of God are the visible creation, the Scriptures and Christ—all one revelation of Himself, each one clearer and more marvelous than the preceding.

In the skies God raises His star-spangled banner to show that the King is at home. The luminaries of heaven bear witness of Him.

"For ever singing as they shine,

The hand that made us is divine." (Addison)

"The starry sky above me and the moral law in me, are the two things which fill the soul with ever new and increasing admiration and reverence" (Kant).

Light, for instance, travels at the rate of 186,000 miles a second, and some of the stars, caught by the astronomer's cameras, are a million light-years distant. The light of our sun, one of the innumerable stars, 93 million miles away, requires only eight minutes to reach the earth. The naked eye sees 4,000 such suns; the largest telescope distinguishes fifty million; the photograph reveals an innumerable host, all declaring the glory of God.

Add to all this the flowers, the trees, the birds, the mountains, the oceans, the clouds, the entire firmament and man himself, created in the image of God. Surely these miracles of divine wisdom and power ought to awaken the souls of all believers to devout adoration and inspire us to join in this hymn of praise.

But nature furnishes only the illustrations to the text of the Scriptures. The created sun is a symbol of the uncreated Sun of Righteousness. He gives the light of eternal truth, the warmth of His love, and the energy of life, growth, health, and joy.

He is the center of the solar system of the perfect law of Jehovah, restoring the soul. The ordinances of the Lord are a greater and more marvelous universe than the visible creation and far more inexhaustible in content. In them hath God set a tabernacle for "the Son of his love." In Him all things of the Word consist. It is this that makes His precepts right, rejoicing the heart.

After magnifying God for the testimony of Jehovah, the psalmist concludes his oratorio with a prayer. He prays for the forgiveness of errors and hidden faults. He asks to be kept from presumptuous sins. He petitions for acceptance with God in the light of the day, spring from on high that hath visited us, looking forward to the day when "the righteous shall shine forth as the sun in the kingdom of their Father."

Hence the closing verse which has become the humble request of many a Christian since then:

"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my Rock and my Redeemer."

—(Reprinted from *The Bible Banner*.)

KENMARE LEAGUERS VISIT CROSBY, HOLD CONFIRMATION RECEPTION

Twenty-eight young people, representing Nazareth Lutheran Church of Kenmare, North Dakota, were hosts of the Concordia Luther League of Crosby. As a return program for the host league the program presented by the Kenmare young people was arranged by Sharon Fox and emceed by Evalin Anderson. Nona El was piano accompanist and also gave a talk, "Living Wisely."

Negro spiritual was sung by a male quartet made up of Paul Soderberg, Philip Larsen, Lyle Johnsen, and O'Gorden. Juliet Christensen reported on the Lutheran World Federation trip made last year by Nazareth leaguers. Pastor Cleo Hanson was in charge of devotions and Miss Lorraine Olson, league counselor, challenged high school seniors with the opportunity and responsibility of becoming active members of the Lutheran Student Association when they enter college.

BANQUET

Using the theme "Forward With Christ" the Kenmare Lutheran League held a banquet reception for the 21 young people of the 1958 confirmation class. Pastor Ed Van Hunnik of Fargo, president of the ELC's North Dakota District Luther League, was the speaker in the evening. Dick Hansen served as master of ceremonies.

Sixty-two leaguers were in attendance at the banquet. They were welcomed by Evalin Anderson, local league president. Mavis Rytter served as song leader, and Evelyn Eklund as piano accompanist. Virginia Ward led in devotions from I Corinthians 2:6-16 and 3:6. Making the program booklets had been the task of Karen Hansen, Margery Mattson, and Virginia Ward.

Proceeds from the banquet will be used to help Kenmare leaguers attend the TALC Get-Acquainted Rally to be held in Bismarck this October.

CALENDAR

July 28- July 12: Atlantic District Bible Camp at Lake Winnepesaukee, New Hampshire.

July 29: Atlantic District Luther League Convention at Lake Winni.

July 29-July 5: Minnesota District Bible Camp at Luther Point, Wood Lake, Grantsburg, Wisconsin.

July 9-13: North Dakota-Montana District Bible Camp at Upper Missouri Lutheran Bible Camp, Epping, North Dakota.

July 16-26: Pacific District Bible Camp (San Joaquin Valley) at Newhope Lutheran Bible Camp.

YOUTH OFFICE BULLETIN BOARD

WELCOME TO BLAIR!

Your Youth Office joins many others in bidding you a hearty welcome to Blair.

We invite you to examine the Luther League display at Convention Headquarters, First Lutheran Church.

We look for full house at the Luther League Banquet Sunday, June 22nd.

JULY EMPHASIS

Recreation is the emphasis for July. Even your play can and should be "Filled With The Spirit" and guided by Him. Plan to attend Bible Camps and Leadership School where recreation is at its best.

"Youth's Favorite Games" is a book which can help you give your local League recreation variety and new interest. Order from Youth Office, \$1.00 per copy.

MINNESOTA BIBLE CAMP

Bible study leader at Luther Point will be Pastor David Luttio, instructor at Augustana Academy, Canton, S. Dak. Serving as co-deans are Pastors Robert Hanson and Astor Neve. Wesley Haugen is dean of men, and Miss Marion Johnson is dean of women. Pastor Roy Mumm is recreational director, Pastor Gerhard Nygaard, camp registrar, and Pastors Reynold Tange and Walter Baertschi, directors of discussion groups.

LEADERSHIP TRAINING SCHOOLS

Remember to send a representative from your league to L.T.S. Check the May 19th issue of *The Ansgar Lutheran* for dates and places.

REMEMBER YOUR DISTRICT'S BIBLE CAMP AND LEADERSHIP TRAINING SCHOOL

BY THE FIRESIDE

The Church is looking for better methods; God is looking for better men. What the Church needs today is not more machinery or better, not new organizations or more novel methods, but men whom the Holy Ghost can use—men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men—men of prayer. Talking to men for God is a great thing, but talking to God for men is greater still. He will never talk well and with real success to men for God who has not learned well how to talk to God for men.

—E. M. Bounds

HE KNOWS

By H. M. Clark

Oh, why this sudden pain, my Lord?
It fills my heart with fears!
You came to me for patience, child,
And patience follows tears.

And why this very weariness?
The strength at all to live?
Because, my child, I love thee well—
To you my strength I give.

Night after night I sleepless lie—
No reason can I see!
Dear one, I want you, e'en at night,
To always rest in me.

But darkness, Lord, around me falls;
I cannot see the way!
Fear not, beloved child—you see
I want to be your day.

O Lord, forgive my growing fears;
Forgive my wavering soul.
Into Thy hands I give my life—
All things Thou dost control.

MY CHOICE

The world is such a lovely place
When I've been good
And done through the livelong day
The things I should.
The sun is bright as bright can be,
The birds sing, too,
And I can't help but just be glad.
Now shouldn't you?
And when I go to bed at night,
The stars above
Seem kindly eyes that shine on me
With smiles of love.

The world is such a dreary place
When I've been bad.
The sun won't shine! The birds won't
sing

To make me glad.
My kite just will not fly at all,
My horse won't go,
My tower of blocks all tumble down.
How do they know?
And when I go to bed at night,
The stars just seem
To be glittering eyes of beasts
That glow and gleam.

I like the sunny days the best
When I've been good
And all through the day I've done
The things I should.

—The Youth's Companion

IN THE HUSH OF THE SOUL

It is because thy life is so hurried;
thou dost not take time enough for
meditation and prayer; the Spirit of
God within thee cannot be discovered
while the senses are occupied with
pleasure, or the pulse beats quickly,
or the brain is filled with many hur-
rying thoughts. It is when the water
stands still that it becomes pellucid
and reveals the pebbly beach below.
Be still and know that God is within
thee and around. In the hush of the
soul the unseen becomes visible and
the eternal real. The eye dazzled by
the sun cannot detect the beauties of
its perihelion until it has had time
to rid itself of the glare. Let no day

pass without its season of silent wait-
ing before God.

—F. B. Meyer

BISHOP LILJE GIVES ADVICE TO CHRISTIAN WORKERS

1. Stick to the Word of God! Hold
and here only is our message to men.
2. Say it simply! If your preaching
or teaching is not simple, it is lost. Be-
cause a) you don't understand it, b)
you don't believe it.

3. Don't be alone! The greatest danger
to Christian living is to be separated
from other Christians—this is not a
matter of geography, but of personal
relationships. If you can find brethren
of like mind, it is probable that you
who have wandered off the path will

BE FAITHFUL

Faithfulness is the great word that
should be at the center of life. It is
the foundation of every achievement.
Its flame keeps warm and glows with
the Christian spirit. The strength of
character is determined by fidelity.
You cannot build Christian character
on infidelity, any more than you can
build a skyscraper on mud.

Faithfulness is not a spontaneous
grace. It is not the result of wishful
thinking. You can no more wish your-
self good than you can wish your-
self wise. Fidelity comes not from
talking but toiling. Character is
a gift—it is an achievement. Goodness
is not something handed over to you
it is won.

"Faithful unto death." You cannot
depend on yesterday's fidelity. The
duties of the past do not atone for
the duties of the future undone. For
one unfaithful day the patient
achievement of a lifetime may be
destroyed. There are those who still
believe they can buy indulgence from
God.

"When we cannot see our way,
Let us trust and still obey!
He who bids us forward go
Cannot fail the way to show.
Where He is, there all is light;
Night with Him is never night.
Where He calls us, why delay?
They are happy who obey."

—The War Cry

Two friends were discussing com-
mittee work and what it involved.
"Oh," said one, with a nonchalant
air, "I blow in; I blow up; and then
I blow out!"

THE NEW HYMNAL — A CRITIQUE

(Continued from Page 1)

printed between the music staves, will not appreciate printing style whereby only two stanzas are printed on the music, and the remainder are printed at the bottom of the page, or at the top of the next. This format, or variation of it, has been traditional with ULC, ELC, and Luth. but not with us. Nor is it used in the new Presbyterian HYMNBOOK (1955) nor several other newer printings of hymnals. Presumably this format is to keep the tenor and bass clefs from becoming too widely separated. There are inconsistencies, where the clefs are separated as many as four lines of words, e. g., No. 114 and No. 120. This style may make for neater page composition, but it separates the words from the music, as far as the eye is concerned.

The Introduction tells us that "the pitch of many of the hymns has been lowered to encourage congregational singing by men as well as women." This is commendable, where it has been followed. But "God's Word Is Our Great Heritage" (No. 257) is still a full step higher than in our old

Hymnal! This writer has found that a great many more hymns could be made more singable if transposed into a lower key.

We search in vain for a Metrical Index, and learn in a note that such an index will be provided in the text edition. When, we wonder, will that be available? The other indexes are helpful and seem complete. But omission of a metrical index seems to be a deliberate effort to frustrate and sabotage us tune-switchers—which it probably is. What if I want to sing "We Give Thee But Thine Own" to some other tune than the ones given (No. 544, St. Giles and St. George)? If I used the metrical index and found that it could be sung also to Schumann S. M. (and often is), will that be unorthodox?

—Laying such minor complaints aside, this is a great hymn book, and one that offers a challenging adventure to singers of "psalms and hymns and spiritual songs" in our churches in the years ahead. Even though in our church, this volume means widening all the hymn racks to accommodate it, we are glad to make the expansion. May our singing of "hymns of grateful praise" expand also!

CHURCH NEWS

(Continued from Page 8)

into consideration other Lutheran churches in the various areas, and the need for more churches in districts which are experiencing a population growth, Pastor Hillmer explained.

PRESBYTERIAN GROUPS OLD MERGING CONVENTION

Two Presbyterian bodies merged last month, making the fourth largest Protestant denomination in the country. The new church, to be known as the United Presbyterian Church in the USA, will have a communicant membership of 3,102,572. Of this number, 2,791,547 belonged to the former Presbyterian Church in the USA and 309,025 to the former United Presbyterian Church of North America.

Several years ago there had been some hope that the Presbyterian Church in the US (Southern) might join with the other two groups, but that church voted in 1955 not to participate in merger negotiations.

The merger was consummated in a simple ceremony in Pittsburgh, Pa.

Harold R. Martin and Dr. Robert Montgomery, retiring moderators of the USA Church and the United Church, led their commissioners (delegates) to the corner of Fifth Ave. and Bigelow Blvd. and clasped hands. Each moderator was accompanied by a stated clerk and a flag-bearer carrying the banner of his church. These banners were then withdrawn and received by another bearing the name of the new church.

The two moderators led the 1,200 commissioners, 850 from the USA Church and 350 from the United Church, a half block up Bigelow Blvd. to the Syria Mosque for the opening ses-

sion of the general assembly of the new church.

A Communion service was the first official act in which the commissioners to the new general assembly participated. Dr. Martin officiated, and Dr. Montgomery delivered the sermon on "The Quest for Unity."

Dr. Theophilus Mills Taylor of Pittsburgh was unanimously elected first moderator of the newly formed church. The 49-year-old professor of New Testament literature and exegesis at the United Presbyterian Pittsburgh-Xenia Theological Seminary was the only man nominated for the post.

CHURCHES HELD LIABLE

Religious and charitable organizations are as liable as any other groups if sued for negligence, the New Jersey Supreme Court ruled. Reversing a century-old doctrine, the tribunal upset lower court decisions which had granted immunity from accident suits to a Hohokus Roman Catholic church, a Newark hospital and the Westfield YMCA. The rulings contrasted with previous decisions of the court but were in line with decisions rendered in 20 other states and in the District of Columbia.

"Change and changing conditions" no longer require immunity from damage suits for charitable organizations, the majority opinion of the court held.

Following the court's decision, legislation was introduced into the state senate to confer immunity on non-profit institutions administered by religious, charitable or medical groups. If passed, the bill would protect churches against suits for negligence. It would, however, not protect "agents or servants" individually accused of negligence.

THE CHURCH IN THANKSGIVING TO CHRIST

(Continued from Page 6)

In these works of charity abroad or here at home, among the Indian children of Oaks, Oklahoma, and among the children that are homeless in western Iowa, we have been granted the privilege of giving our love. When one thinks of the 34 years that one of the servants of the church and his wife have given among the Cherokee Indians, this is another illustration of the faithfulness and the loyalty to the church. It is a demonstration of the love and the outreach of the church. Let us not forget to give thanks to Christ for the love to which we have given expression.

Consider, too, the faithfulness of men and women of our church who have diligently served on boards without remuneration, taking time from their own fields of labor. Or think of the loyal staff at our Publishing House and at the College and the Seminary. We do not cease to give thanks to Christ. This is a manifestation of the love toward the saints.

A Spirit of Wisdom

The second point which is called to our attention by the Apostle is in the form of a prayer that his people may be given a spirit of wisdom so

(Continued on Page 15)

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H. Lyle Guyer

P. V. Hansen

*Synodical Budget comprises: (1) Children's Homes, (2) School Fund, (3) General,
 (4) Home Mission, (5) Indian Mission, (6) Pension Fund.
 **Extra-Synodical Comprises: (F) Foreign Mission (where most needed), (So.) South America,
 (Ja.) Japan, (Sa.) Santal, (Su.) Sudan, (J) Jewish, (Ch.) China.

	Fiscal Year	Calendar Year	Calendar Year
	TOTAL	Synodical*	Extra-Synodical**
Budget (LWA 1958)	26888.36	8557.84	5524.64
Previously acknowledged			
Oakland, Calif., Our Savior's Luth. Church from friends in memory of Carl Hansen, Petaluma	6.00		6.00
Los Angeles, Calif., H. P. Hansen in memory of J. M. Jensen, Ruskin, Nebr.	5.00	5.00	
Chicago, Ill., Atonement Luth. S. S. to Munshi Tudu Account	35.00		Sa. 35.00
Moorhead, Ia., Bethesda Luth. Church given in memory of Mrs. Mary Rude for Home Missions	10.00	10.00	
Neola, Iowa, St. Paul's Luth. Church	6.34		Ja. 6.34
Morgan, Minn., Bethany Luth. Ladies Aid to help for the education of a boy in Sudan Mission	40.00		Su. 40.00
Minneapolis, Minn., Rev. A. Th. Schultz	10.00		Sa. 10.00
Sidney, Mont., Mrs. Johanna Hansen given in memory of Mr. Thomas Hansen of Immanuel Luth. Church, Racine, Wis.	1.00		
Curtis, Nebr., Ebenezer Luth. Church	55.00	55.00	
Minden, Nebr., Fredericksborg S. S. for So. Amer. Mission \$13.60; Sudan Mission \$30.82	44.42		44.42
Ord, Nebr., Given by Emma and Oscar Larsen in memory of Walter Jorgensen for Children's Homes \$2.50; Given by Pastor and Mrs. C. Jeppesen in memory of Reinhold Rose and Walter Jorgensen for Home Missions \$2	4.50	4.50	
Fremont, Nebr., First Luth. S. S.	38.00		So. 38.00
Oaks, Okla., Ebenezer Luth. Church, Collection taken in behalf of Helen Danielson in South America Mission	13.13		13.13
Easton, Calif., Immanuel Luth. Church	60.75		60.75
Castro Valley, Calif., Faith Luth. Church	264.41	264.41	
Denver, Colo., Christ the King Evan. Luth. Church	158.65	116.00	(F) 42.65
Shelby, Iowa, United Ev. Luth. Church	30.00		Ja. 30.00
Jacksonville, Ia., Jacksonville S. S. for So. Amer. Mission \$19.31 and Sudan Mission \$13.74	33.05		33.05
Hamlin, Ia., Hamlin Luth. Junior Missionary Society	21.50		Su. 21.50
Moorhead, Ia., Bethesda Luth. Church given in memory of Mr. T. M. Sorensen for Home Miss.	10.00	10.00	
Plainview, Nebr., Bethany Luth. Church	170.50	73.75	(F) 96.75
Plainview, Nebr., Bethany Luth. Vacation Bible School	15.40		Su. 15.40
Kennare, N. Dak., Nazareth Luth. Church, Offering taken when Rev. Paul Johnsen spoke	68.20		Ja. 68.20
Webster Groves, Mo., Bethany Luth. S. S.	50.00		(F) 50.00
McCabe, Mont., Ebenezer Luth. Church, offering received at Rev. Paul Johnsen's visit	38.00		Ja. 38.00
Milwaukie, Ore., Mr. and Mrs. Hans Pedersen, given in memory of Jim Hansen, Reedley, Cal.	10.00		Ja. 10.00
Luck, Wis., First English Luth. Church for So. Amer. Mission \$39.93, Given by Fred Petersen for Japan Mission \$5; Santal Mission \$10; South America Mission \$5	59.93		59.93
Green Bay, Wis., Bethel Ev. Luth. Church	108.30	108.30	
Selma, Calif., Mr. and Mrs. C. B. Saylor, given in memory of Mrs. Christine Larsen	2.00		Sa. 2.00
Morgan, Minn., Bethany Luth. Church, given by John Hansen in memory of John Clausen to Home Mission	1.00	1.00	
Staplehurst, Nebr., Our Savior's Luth. Church, offering taken when Miss Danielson was there	23.76		So. 23.76
Lincoln, Nebr., Synodical Women's Missionary Society Treasurer:			
Iowa District			
Elk Horn Luth. S. S. Life Membership for M'ss Louise Christensen	6.75		So. 6.75
Life Membership for Miss Edna Aagaard	6.75		Sa. 6.75
Life Membership for Miss Anna Lange	6.75		Ja. 6.75
Nebraska District			
Pella Luth. Churchwomen in memory of Mrs. Jennie Boye	5.00		So. 5.00
Pella Luth. Churchwomen	33.74		Sa. 33.74
Offering at Circuit Rally, Kennard	111.45		Su. 111.45
North Dakota-Montana District			
Mission offering at District Convention	113.87		Ja. 113.87
Life Membership for Mrs. Paul Larsen given by Mrs. John B. Schou	6.75		Su. 6.75
West Canada District			
Luth. Mission Workers, Swan River,	18.39		Ja. 18.39
Junior Mission Club, Trinity Luth. Red Deer, WMS Life Membership for their leader, Miss Elizabeth Madsen	6.75		So. 6.75
Atlantic District			
Emmaus Ladies Aid, Falmouth	8.50		So. 8.50
Emmaus Ladies Aid, Falmouth, in memory of Mr. Iver Paulsen for Home Missions	5.00	5.00	
St. Paul's Guild, Penn Yan	12.00		So. 12.00
St. Matthew's Ladies Aid, Laurens	10.00		So. 10.00
St. Ansgar's Mary and Martha Soc., Toronto	7.00		So. 7.00
Pacific District			
Valley Luth. Women of the Church, North Hollywood	15.00		Su. 15.00
TOTALS	28655.90	9210.80	6638.22

Received with thanks.

Blair, Nebraska, June 14, 1958.

P. V. Hansen, Treasurer

NEWS AND NOTES

(Continued from Page 2)

dersen, Flaxton, N. D.; Rev. Silas Larsen, Kenmare, N. D.; Rev. T. M. Jansen, Froid, Mont.; and Rev. Cleo Janson, Kenmare.

Rev. Silas Larsen, president of the district, conducted the business meetings. Mr. Aril Sunwall is the treasurer. New officers elected were Rev. Stanley Larsen, vice president, and Mr. Clarence Christensen of Westby, Montana, as fifth member on the executive board. Rev. Ejvind Nielsen continues to be secretary for another year.

We were favored with much good music by the two local choirs, groups from other congregations, and solos by Rev. Paul Johnsen.

There was a very good spirit of fellowship and worship at the convention. God added a special blessing in the form of a very good rain which was badly needed, and much appreciated. We cannot help but thank God for His many blessings, both temporal and spiritual.

All in all, the convention was a success. Many things, of course, add to the success of such meetings; the committees who prepare for weeks ahead of time; the people who open their homes to guests; the pastors who spend many hours in preparation and prayer; the prayers of God's children; and many other things too numerous to mention. So, let us rather give God the glory, and be thankful for His blessings on the Convention.

North Dakota-Montana District WMS

The Women's Mission Society held their annual meeting on Monday, during the N. D.-Mont. District convention.

Officers of the society are: Mrs. Jacob Miller, president; Mrs. Iver Larsen, vice president; Mrs. Paul Larsen, Flaxton, treasurer; and Mrs. C. F. Petersen, Kenmare, secretary. The president and vice president are from Froid, Mont.

It was decided that the society should continue to help in the support of a native worker in Santal. A gift was sent to Miss Ilean Rohe, and also a gift to the Bible Camps at Epping, N. D. and at Brush Lake, in Montana.

A social hour was enjoyed in the church parlors, after which Rev. Paul Johnsen, missionary to Japan, and guest speaker of the convention, spoke to both the men and women. An offering was received at this meeting, which went to the Japan Mission.

BOOK REVIEWS

Civilization on Trial and the World and the West

By Arnold Toynbee, Meridian Books, Inc., 348 pages, flexible cover, \$1.45.

Toynbee's books should need no introduction to the readers of The Ansgar Lutheran. The Christian reader, who wants to know a little about the world from the cultural point of view, the problems of Europe and America in this century—with their impact on the thinking of every man, will want to read this fascinating book. Toynbee is one of the great historians of the world.

Handbook of Christian Theology

A Living Age Book, Meridian Books, Inc., 380 pages, \$1.45.

For the man who wants a quick reference book to the important questions of theology, this volume is the answer. Here is one sample: Lutheranism is treated on three pages by Conrad Bergendoff. Dogma is treated by Jaroslav Pelikan in a three page article. Here are other subjects treated in the same manner by different men: Faith, Justice, Law, Liturgy, etc.

The Christian Ethos

By Werner Elert, translated by Carl J. Schindler, Muhlenberg Press, 450 pages, \$6.00.

We believe that theology should be read more by pastors than it is. Too many sermons are "thin" because the pastor takes not time to read works of theology. The book before us written by one of the great Lutheran Theologians of this century. The author died in 1954. The book is divided into three parts, Ethos under Law, Ethos under Grace, and Objective Ethos. We have read several chapters in the book, and its presentation fascinates us. Here the foundations of the Christian way of life are clearly set forth. The author is a German Lutheran professor. The pastor who wants a foundation for his ethical applications will do well to read the book. He will not be tempted just to moralize, when he has read it. He will know how to distinguish between the new obedience and that of the obedience to the law.

The Meaning of Baptism

By John Frederick Jansen, Westminster Press, 120 pages, \$2.50.

We Lutherans place Baptism higher than any other Protestant body, but we do not have too many good sermons on Baptism. The present book has 21 very fine meditations on Baptism. And even though the writer is Reformed and not Lutheran, he says so many good things that we commend the book to all.

THE CHURCH IN THANKSGIVING TO CHRIST

(Continued from Page 6)

that a knowledge of Christ might continue to be revealed to them.

People who live in our time may easily become proud of their accomplishments and the work which they do. They may be "ignorant of the righteousness that comes from God, and seek to establish their own." All men are tempted to forget to give thanks to Christ for the righteousness which comes from Him and for the inheritance which His people have in His work.

Dietrich Bonhoeffer says in one of his books that while he is in prison he is daily coming to see more and more his need for grace. As a prisoner of the Nazis, who was martyred for his faith, he found himself constantly becoming more aware of the need for confession of sin to a forgiving God.

It is, therefore, our prayer, too, that we may be led by His Spirit to come to a fuller knowledge of Christ and of our inheritance in Him. We need the eyes of our hearts enlightened so that we might become more aware of our deepest need. The church assembles in thanksgiving to Christ for the revelation of Himself, and confidently affirms that He is our only hope.

The message of the church is in God and in the power of His might "which He accomplished in Christ when He raised Him from the dead and made Him sit at His right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come . . ."

We live in a culture in which there are many lords that might claim to be our masters. Devotees to other gods reveal themselves each day before us. Claims of time and loyalty from the lords of the world come upon us and we thank the Christ of the Church that all things are under His feet.

Christ is the Head of the Church, which is His body, and it is our prayer together with the Apostle that His Church might be faithful to the inheritance which it has in Him.

For all His good gifts to the United Evangelical Lutheran Church, we thank Him; for His Word and for His sacraments, for the guidance of His Holy Spirit and for the manifestation of His love. We pray that He may be the King of Kings and Lord of Lords. It is in the fulness of Christ who "fills all in all" that we are grateful and that we ask for His continued blessing and strength to serve Him with diligence and zeal. God's love be upon the United Evangelical Lutheran Church in Jesus Christ, its Head.



WELCOME CONVENTION GUESTS

We invite you to take the opportunity to visit our LPH Bookshop while you are in Blair for the Convention.

When you are in the Bookshop ask for a tour through our printing plant where much of your church literature is printed.

If you are at the First Lutheran Church which is the headquarters for the Convention and need transportation to our downtown store inquire at our "Book Display" located in the reception room of the church.

WE ARE AT YOUR SERVICE



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